CANDOUR

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Iraq: Privatisation of Chaos

"**When** does the incompetence end and the crime begin?" asked an appalled German Chancellor in the First World War when the German army commander said he intended to resume his bloody and doomed assaults on the French fortress city of Verdun. The same could be said of the disastrous policies of George Bush and Tony Blair in Iraq. At least 3,000 Iraqis and 100 American soldiers are dying every month and at the time of writing British forces losses stand at 126. The failure of the United States and Britain at every level in Iraq is obvious to all. But the White House and 10 Downing Street apparently live in a state of permanent denial. (Although Blair did let the mask slip on the new *al-Jazeera* English-language station satellite TV channel. Questioned by the odious 'Sir' David Frost on his *Frost Over the World* programme, a case of megalomania if ever there was one, he was asked if the West's military intervention had been "pretty much of a disaster?" Blair replied "It has" before backtracking and blaming everything on everyone except himself and his fellow lying conspirators for the bloody quagmire that the occupation forces find themselves in).

The picture of what is happening in Iraq put out by Bush and Blair no longer, not that it ever did, touches reality at *any* point.

'BODIES OFTEN BEAR SIGNS OF SEVERE TORTURE INCLUDING ACID-INDUCED INJURIES AND BURNS CAUSED BY CHEMICAL SUBSTANCES, MISSING SKIN, BROKEN BONES (BACK, HANDS AND LEGS), MISSING EYES, MISSING TEETH AND WOUNDS CAUSED BY POWER DRILLS OR NAILS'

United Nations report released Sept, 21, 2006 on the situation in detention centres run by the present US and British-backed Iraqi government.

FROM SUEZ TO IRAQ IN FIFTY YEARS

Fifty years after the scuttle from Suez the talk once again is of withdrawal. Suez was a crisis that the US had engineered at the behest of the World Bank when it reneged on a promise to part fund the Aswan dam project. In retaliation President Nasser of Egypt nationalised the canal. Britain and France mobilised to retake the canal zone.

Within weeks the United Nations had gathered together a force which went through the motions of frog-marching the British and French troops out of Egypt. (In the next issue of Candour I will re-print A.K.'s explanation of The Suez Catastrophe).

As was intended the international humiliation suffered after the Suez debacle firmly established in the minds of most of the British public, for the first time, the fact that we were no longer a major player on the world scene. Suez made the dismemberment of the British Empire a foregone conclusion and established the role between the US and British as that of master and servant. (Of course we had *less obviously* already been under the control of *The Learned Elders* for some centuries). Fifty years on and with 'our' politicians playing their role in this 'partnership' of giant and pygmy it is time to scuttle again.

NOW BIG BUSINESS HAS A PRIVATE ARMY

The true exit strategy for the withdrawal of British and American troops depends on 'privatising' the war. Already there are three times as many British private security guards, for which read mercenaries, in Iraq as there are British troops. 21,000 to 7,200. Altogether there are some 48,000 mercenaries in Iraq described by US senators as the "largest private army in the world". Those numbers are growing daily. Already they are performing duties that in the recent past were the responsibility of British and US troops and would be the responsibility of the new Iraqi Security Forces if they were fully trained or in any way to be relied upon.

One British security company, Aegis Defence Services, increased its turnover from £554,000 before the invasion in 2003 to £62m in 2005.

There are clear advantages in this for the British government. It keeps the present number of regular British troops to a minimum. Also, all *non-Iraqi* private military contractors were granted immunity from prosecution under the Coalition Provisional Authority's Order 17 for acts performed within the terms of their contracts. While some American and British soldiers have faced courts martial for their alleged, and sadly in some cases proven, sadistic and shameful behaviour, not one private security employee has faced prosecution despite many allegations of abuse.

A massive private army under the direct control of the international corporations who pay their wages and set the 'rules of engagement' is a terrifying prospect. Of course they already control the politicians who control the soldiers. Or so it seemed until General Sir Richard Dannatt, the new

Chief of the General Staff, demanded of Tony Blair that British troops we withdrawn "sometime soon". An unheard of step by Britain's most senior serving soldier. (We shall see how he is 'rewarded' when the spotlight faces elsewhere).

Imagine the morale of the British troops currently serving in Iraq, or due to be deployed, with withdrawal more imminent by the day. The feeling that you could be killed or maimed when the result is already known. Who wants to shot on the 59th minute of the 10th hour?

A private army without national, instinctive pride would overcome the problems obviously being faced by those who have worked for years to 'educate' the British soldier into becoming an internationalist. (It would be fascinating to know which former leading politicians sit on the boards of these flourishing security companies which openly boast on the internet of their "extensive government and United Nations contracts".)

THE BLOODY ENDGAME

The butchers yard that was once the sovereign, secular and prosperous Republic of Iraq is now the bloody playground of the International Financier, asset stripper and 'chancer'. What the men of the Southern States called "carpet-baggers" and we in Britain called "spivs" or profiteers. The oily boys who slid up the greasy pole, making vast profits from the suffering of others. Who still buy power, position and title with the blood money. They care not a jot about the British squaddie. Soldiers who are confused by the changing roles they are expected to play. One day fighting "the war against terror" and the fictitious al-Qa'ida, the next 'nation-builders' and the next 'peace-keepers'. Most days all three.

Each day brings fresh reports of stupidity, incompetence and corruption. Billions of dollars earmarked for the reconstruction of shattered Iraq have simply 'vanished'.

THE PROBLEM OF KILLING A PRESIDENT

There are many, many, people who should be sitting in Baghdad awaiting the carrying out of their death penalties. **The President of Iraq, Saddam Hussein Abd al-Majid al-Tikriti is not one of them**.

In a *true* world many a "New Unhappy Lord" would be running a nervous finger around his collar.

Killing a still defiant President Saddam Hussein must now be their priority before they order withdrawal. He is still a rallying point for the Sunnis and many other Iraqi's who remember a time of relative stability and prosperity. Of religious tolerance. Let us see how they do it....

As it is the only consequence of the military failure in Iraq will be, as was intended, to give even greater impetus to the creatures of the New World Order in their push to establish a World Army/Police Force.

TOMMY

I WENT into a public-'ouse to get a pint o' beer,
The publican 'e up an' sez, "We serve no red-coats here."
The girls be'ind the bar they laughed an' giggled fit to die,
I outs into the street again an' to myself sez I:
O it's Tommy this, an' Tommy that, an' "Tommy, go away";
But it's "Thank you, Mister Atkins," when the band begins to play-
The band begins to play, my boys, the band begins to play,
O it's "Thank you, Mister Atkins," when the band begins to play.

I went into a theatre as sober as could be,
They gave a drunk civilian room, but 'adn't none for me;
They sent me to the gallery or round the music-'alls,
But when it comes to fightin', Lord! they'll shove me in the stalls!
For it's Tommy this, an' Tommy that, an' "Tommy, wait outside";
But it's "Special train for Atkins" when the trooper's on the tide-
The troopship's on the tide, my boys, the troopship's on the tide,
O it's "Special train for Atkins" when the trooper's on the tide.

Yes, makin' mock o' uniforms that guard you while you sleep
Is cheaper than them uniforms, an' they're starvation cheap;
An' hustlin' drunken soldiers when they're goin' large a bit
Is five times better business than paradin' in full kit.
Then it's Tommy this, an' Tommy that, an'
"Tommy, 'ow's yer soul?"
But it's "Thin red line of 'eroes" when the drums begin to roll-
The drums begin to roll, my boys, the drums begin to roll,
O it's "Thin red line of 'eroes" when the drums begin to roll.

We aren't no thin red 'eroes, nor we aren't no blackguards too,
But single men in barricks, most remarkable like you;
An' if sometimes our conduck isn't all your fancy paints,
Why, single men in barricks don't grow into plaster saints;
While it's Tommy this, an' Tommy that, an' "Tommy, fall be'ind,"
But it's "Please to walk in front, sir," when there's trouble in the wind-
There's trouble in the wind, my boys, there's trouble in the wind,
O it's "Please to walk in front, sir," when there's trouble in the wind.

You talk o' better food for us, an' schools, an' fires, an' all:
We'll wait for extry rations if you treat us rational.
Don't mess about the cook-room slops, but prove it to our face
The Widow's Uniform is not the soldier-man's disgrace.
For it's Tommy this, an' Tommy that, an' "Chuck him out, the brute!"
But it's "Saviour of 'is country" when the guns begin to shoot;
An' it's Tommy this, an' Tommy that, an' anything you please;
An' Tommy ain't a bloomin' fool—you bet that Tommy sees!

Rudyard Kipling

An Untold Story of White Slavery

Whites have forgotten what blacks take pains to remember.

Christian Slaves, Muslim Masters:
White Slavery in the
Mediterranean, the Barbary Coast, and Italy, 1500-1800
Prof. Robert C. Davis

Palgrave Macmillan, 2003, 264pp., $35.00

Book review by Thomas Jackson

As Robert C. Davis notes in this eye-opening account of Barbary Coast slavery, American historians have studied every aspect of enslavement of Africans by whites but have largely ignored enslavement of whites by North Africans. *Christian Slaves, Muslim Masters* is a carefully researched, clearly written account of what Prof. Davis calls "the other slavery," which flourished during approximately the same period as the trans-Atlantic trade, and which devastated hundreds of European coastal communities. Slavery plays nothing like the central role in the thinking of today's whites that it does for blacks, but not because it was a fleeting or trivial matter. The record of Mediterranean slavery is indeed as black as the most tendentious portrayals of American slavery. Prof. Davis, who teaches Italian social history at Ohio State University, casts a piercing light into this fascinating but neglected corner of history.

A Wholesale Business

The Barbary Coast, which extends from Morocco through modern Libya, was home to a thriving man-catching industry from about 1500 to 1800. The great slaving capitals were Salé in Morocco, Tunis, Algiers, and Tripoli, and for most of this period European navies were too weak to put up more than token resistance.

The trans-Atlantic trade in blacks was strictly commercial, but for Arabs, memories of the Crusades and fury over expulsion from Spain in 1492 seem to have fuelled an almost jihad-like Christian-stealing campaign. "It may have been this spur of vengeance, as opposed to the bland workings of the marketplace, that made the Islamic slavers so much more aggressive and initially (one might say) successful in their work than their Christian counterparts," writes Prof. Davis. During the 16th and 17th centuries more slaves were taken south across the Mediterranean than west across the Atlantic. Some were ransomed back to their families, some were put to hard labour in north Africa, and the unluckiest worked themselves to death as galley slaves.

What is most striking about Barbary slaving raids is their scale and reach. Pirates took most of their slaves from ships, but they also organised huge, amphibious assaults that practically depopulated parts of the Italian coast. Italy was the most popular target, partly because Sicily is only 125 miles from Tunis, but also because it did not have strong central rulers who could resist invasion.

Large raiding parties might be essentially unopposed. When pirates sacked Vieste in southern Italy in 1554, for example, they took an astonishing 6,000 captives. Algerians took 7,000 slaves in the Bay of Naples in 1554, in a raid that drove the price of slaves so slow it was said you could "swap a Christian for an onion." Spain too, suffered large-scale attacks. After a raid on Granada in 1556 netted 4,000 men, women and children, it was said to be "raining Christians in Algiers." For every large-scale raid of this kind there would have been dozens of smaller ones.

The appearance of a large fleet could send the entire population inland, emptying coastal areas. In 1566, a party of 6,000 Turks and Corsairs sailed up the Adriatic and landed at Fracaville. The authorities could do nothing and urged complete evacuation, leaving the Turks in control of over 500 square miles of abandoned villages all the way to Serracapriola.

When pirates appeared, people often fled the coast to the nearest town, but Prof. Davis explains why this was not always good strategy:

"More than one middle-sized town, swollen with refugees, was unable to withstand a frontal assault by several hundred corsairs, and the *re'is* (a corsair captain), who might otherwise have had to seek slaves a few dozen at a time along the beaches and up into the hills, could find a thousand or more captives all conveniently gathered in one place for the taking."

Pirates returned time and again to pillage the same territory. In addition to a far larger number of smaller raids, the Calabrian coast suffered the following increasingly large-scale depredations in less than a 10-year period: 700 captured in a single raid in 1636, 1,000 in 1639 and 4,000 in 1644. During the 16th and 17th centuries, pirates set up semi-permanent bases on the islands of Ischia and Procida, practically within the mouth of the Bay of Naples, from which they took their pick of commercial traffic.

When they came ashore, Muslim corsairs made a point of desecrating churches. They often stole church bells, not just because the metal was valuable but also to silence the distinctive voice of Christianity.

In the more frequent smaller raiding parties, just a few ships would operate by stealth, falling upon coastal settlements in the middle of the night so as to catch people "peaceful and still naked in their beds." This practice gave rise to the modern day Sicilian expression, *pigliato dai turchi*, or "taken by the Turks," which means to be caught by

surprise while asleep or distracted.

Constant predation took a terrible toll. Women were easier to catch than men, and coastal areas could quickly lose their entire child-bearing population. Fishermen were afraid to go out, or would sail only in convoys. Eventually, Italians gave up much of their coast. As Prof. Davis explains, by the end of the 17th century, "the Italian peninsula had by then been prey to the Barbary corsairs for two centuries of more, and its coastal populations had largely withdrawn into walled, hilltop villages or the larger towns like Rimini, abandoning miles of once populous shoreline to vagabonds and freebooters."

Only by 1700 or so, were Italians able to prevent spectacular land raids, though piracy on the seas continued unchecked. Prof. Davis believes piracy caused Spain and especially Italy to turn away from the sea and lose their traditions of trade and navigation – with devastating effect: At least for Iberia and Italy, the seventeenth century represented a dark period out of which Spanish and Italian societies emerged as mere shadows of what they had been in the earlier, golden ages."

Some Arab pirates were skilled blue-water sailors, and terrorized Christians 1,000 miles away. One spectacular raid all the way to Iceland in 1627 took nearly 400 captives. We think of Britain as a redoubtable sea power since the time of Drake, but throughout the 17th century, Arab pirates operated freely in British waters, even sailing up the Thames estuary to pick off prizes and raid coastal towns. In just three years, from 1606 to 1609, the British navy admitted losing no fewer than 466 British and Scottish merchant ships to Algerian corsairs. By the mid-1600's the British were running a brisk trans-Atlantic trade in blacks, but many British crewmen themselves became the property of Arab raiders.

Life Under the Lash

Land attacks could be hugely successful, but they were riskier than taking prizes at sea. Ships were therefore the primary source of white slaves. Unlike their victims, corsair vessels had two means of propulsion: galley slaves as well as sails. This meant they could row up to any becalmed sailing ship and attack at will. They carried many different flags, so when they were under sail they could run up whatever ensign was most likely to gull a target.

A good-sized merchantman might yield 20 or so sailors healthy enough to last a few years in the galleys, and passengers were usually good for a ransom. Noblemen and rich merchants were attractive prizes, as were Jews, who could usually scrape up a substantial ransom from co-religionists. High clerics were also valuable because the Vatican would usually pay any price to keep them out of the hands of infidels.

At the approach of pirates, passengers often tore off their fine clothes and tried to dress as poorly as possible in the hope their captors would send to their families for more modest ransoms. This effort would be wasted if the pirates tortured the captain for information about passengers. It was also common to strip men naked, both to examine their clothes for sewn-in valuables and to see if any circumcised Jews were masquerading as gentiles.

If the pirates were short on galley slaves, they might put some of their captives to work immediately, but prisoners usually went below hatches for the journey home. They were packed in, barely able to move in the filth, stench, and vermin, and many died before they reached port.

Once in North Africa, it was tradition to parade newly-captured Christians through the streets, so people could jeer at them, and children would pelt them with refuse. At the slave market, men were made to jump about to prove they were not lame, and buyers often wanted them stripped naked again to see if they were healthy. This was also to evaluate the sexual value of both men and women; white concubines had a high value, and all the slave capitals had a flourishing homosexual underground. Buyers who hoped to make a quick profit on a fat ransom examined earlobes for signs of piercing, which was an indication of wealth. It was also common to check a captive's teeth to see if he was likely to survive on a tough slave diet.

The pasha or ruler of the area got a certain percentage of the slave take as a form of income tax. These were almost always men, and became government rather than private property. Unlike private slaves, who usually boarded with their masters, they lived in the *bagnos* or "baths," as the pasha's slave warehouses came to be called. It was common to shave the heads and beards of public slaves as an added humiliation, in a period when head and facial hair were an important part of a man's identity.

Most of these public slaves spent the rest of their lives as galley slaves, and it is hard to imagine a more miserable existence. Men were chained three, four, or five to an oar, with their ankles chained together as well. Rowers never left their oars, and to the extent that they slept at all, they slept on their benches. Slaves could push past each other to relieve themselves at an opening in the hull, but they were often too exhausted or dispirited to move, and fouled themselves where they sat. They had no protection against the burning Mediterranean sun, and their masters flayed their already-raw backs with the slave driver's favourite tool of encouragement, a stretched bull's penis or "bull's pizzle." There was practically no hope of escape or rescue; a galley slave's job was to work himself to death - mainly in raids to capture more wretches like himself - and his master pitched him overboard at the first sign of serious illness.

When the pirate fleet was in port, galley slaves lived in the *bagno* and did whatever filthy, dangerous, or exhausting work the pasha set them to. This was usually stone-cutting and hauling, harbour-dredging, or heavy construction. The slaves in the Turkish sultan's fleet did not even have this variety. They were often at sea for months on end, and stayed chained to their oars even in port. Their ships were life-long prisons.

Other slaves on the Barbary Coast had more varied jobs. Often they did household or agricultural work of the kind we associate with American slavery, but those who had skills were often rented out by their owners. Some masters simply turned slaves loose during the day with orders to return with a certain amount of money by evening or be severely beaten. Masters seem to have expected about a 20 percent return on the purchase price. Whatever they did, in Tunis and Tripoli, slaves usually wore an iron ring around an ankle, and were hobbled with a chain that weighed 25 or 30 pounds.

Some masters put their white slaves to work on farms deep in the interior, where they faced yet another peril: capture and re-enslavement by raiding Berbers. These unfortunates would probably never see another European for the rest of their short lives.

Prof. Davis points out that there was no check of any kind on cruelty: "There was no countervailing force to protect the slave from his master's violence: no local anti-

cruelty laws, no benign public opinion, and rarely any effective pressure from foreign states." Slaves were not just property, they were infidels, and deserved whatever suffering a master meted out. Prof. Davis notes that "all slaves who lived in the *bagnos* and survived to write of their experiences stressed the endemic cruelty and violence practiced there." The favourite punishment was the *bastinado*, in which a man was put on his back, and his ankles clamped together and held waist high for a sustained beating on the soles of the feet. A slave might get as many as 150 or 200 blows, which would leave him crippled. Systematic violence turned many men into automatons. Slaves were often so plentiful and so inexpensive, there was no point in caring for them; many owners worked them to death and bought replacements.

The slavery system was not, however, entirely without humanity. Slaves usually got Fridays off. Likewise, when *bagno* men were in port, they had an hour or two of free time very day between the end of work and before the *bagnos* doors were locked at night. During this time, slaves could work for pay, but they could not keep all the money they made. Even *bagno* slaves were assessed a fee for their filthy lodgings and rancid food.

Public slaves also contributed to a fund to support *bagno* priests. This was a strongly religious era, and even under the most horrible conditions, men wanted a chance to say confession and - most important - receive extreme unction. There was almost always a captive priest or two in the *bagno*, but in order to keep him available for religious duties, other slaves had to chip in and buy his time from the pasha. Some galley slaves thus had nothing left over to spend on food or clothing, though in some periods, free Europeans living in the cities of Barbary contributed to the upkeep of *bagno* priests.

For a few, slavery, became more than bearable. Some trades - particularly that of shipwright - were so valuable that an owner might reward his slave with a private villa and mistresses. Even a few *bagno* residents managed to exploit the hypocrisy of Islamic society and improve their condition. The law strictly forbade Muslims to trade in alcohol, but was more lenient with Muslims who only consumed it. Enterprising slaves established taverns in the *bagnos* and some made a good living catering to Muslim drinkers.

One way to lessen the burdens of slavery was to "take the turban" and convert to Islam. This exempted a man from service in the galleys, heavy construction, and a few other indignities unworthy of a son of the Prophet, but did not release him from slavery itself. One of the jobs of *bagno* priests was to keep desperate men from converting, but most slaves appear not to have needed religious counsel. Christians believed that conversion imperilled their souls, and it also meant the unpleasant ritual of adult circumcision. Many slaves appear to have endured the horrors of slavery by seeing it as punishment for their sins and as a test of their faith. Masters discouraged conversion because it limited the scope of mistreatment and lowered a slave's resale value.

Ransom and Redemption

For slaves, escape was impossible. They were too far from home, were often shackled, and could be immediately identified by their European features. The only hope was ransom.

Sometimes, the opportunity came quickly. If a slaving party had already snatched so many men it had no more room below deck, it might raid a town and then reappear a few days later to sell captives back to their families. This was usually at a considerable discount from the cost of ransoming someone from North Africa, but it was still far more than peasants could afford. Farmers usually had no ready money, and no property other than house and land. A merchant was usually willing to take these off their hands at distress prices, but it meant that a captured man or woman came back to a family that was completely impoverished.

Most slaves bought their way home only after they had gone through the ordeal of passage to Barbary and sale to a speculator. Wealthy captives could usually arrange a sufficient ransom, but most slaves could not. Illiterate peasants could not write home and even if they did, there was no cash for ransom.

The majority of slaves therefore depended on the charitable work of the Trinitarians (founded in Italy in 1193) and the Mercedarians (founded in Spain in 1203). These were religious orders established to free Crusaders held by Muslims, but they soon shifted their work to redemption of Barbary slaves, raising money specifically for this purpose. Often they maintained lockboxes outside churches marked "For the Recovery of the Poor Slaves," and clerics urged wealthy Christians to leave money in their will for redemption. The two orders became skilled negotiators, and usually managed to buy back slaves at better prices than did less experienced liberators. Still, there was never enough money to free many captives, and Prof. Davis estimates that no more than three or four percent of slaves were ever ransomed in a single year. This meant that most left their bones in the unmarked Christian graveyards outside the city walls.

The religious orders kept careful records of their successes. Spanish Trinitarians, for example, went on 72 redemption expeditions in the 1600's, averaging 220 releases on each. It was common to bring the freed slaves home and march them through the streets in big celebrations. These parades became one of the most characteristic urban spectacles of the period, and had a strong religious orientation. Sometimes the slaves marched in their old slave rags to emphasize the torments they had suffered; sometimes they wore special white costumes to symbolize rebirth. According to contemporary records, many freed slaves were never quite right after their ordeals, especially if they had spent many years in captivity.

How Many Slaves?

Prof. Davis points out that enormous research has gone into tracking down as accurately as possible the number of blacks taken across the Atlantic, but there has been nothing like the same effort to learn the extent of Mediterranean slavery. It is not easy to get a reliable count - the Arabs themselves kept essentially no records - but in the course of ten years of research Prof. Davis developed a method of estimation.

For example, records suggest that from 1580 to 1680 there was an average of some 35,000 slaves in Barbary. There was a steady loss through death and redemption, so if the population stayed level, the rate at which raiders captured new slaves must have equalled the rate of attrition. There are good bases for estimating death rates. For example, it is known that of the nearly 400 Icelanders caught in 1627, there were only 70 survivors eight years later. In addition to malnutrition, overcrowding, overwork, and brutal punishment, slaves faced epidemics of plague, which usually wiped out 20 to 30 percent of the white

slaves.

From a number of sources, therefore, Prof. Davis estimates that the death rate was about 20 percent per year. Slaves had no access to women, so replacement was exclusively through capture. His conclusion: "Between 1530 and 1780 there were almost certainly a million and quite possibly as many as a million and a quarter white, European Christians enslaved by the Muslims of the Barbary Coast." This considerably exceeds the figure of 800,000 Africans generally accepted as having been transported to the North American colonies and, later, to the United States.

The European powers were unable to stop this traffic. Prof. Davis reports that in the late 1700's they had a better record of controlling the trade, but there was an upturn of white slavery during the chaos of the Napoleonic wars.

American shipping was not exempt from predation either. Only in 1815, after two wars against them, were American sailors free of the Barbary pirates. These wars were significant operations for the young republic; one campaign is remembered in the words "to the shores of Tripoli" in the U.S. Marine hymn. When the French took over Algiers in 1830, there were still 120 white slaves in the *bagno*.

Why is there so little interest in Mediterranean slavery while scholarship and reflection on black slavery never ends? As Prof. Davis explains, white slaves with non-white masters simply do not fit "the master narrative of European imperialism." The victimization schemes so dear to academics require white wickedness, not white suffering.

Prof. Davis also points out that the widespread European experience of slavery gives the lie to another favourite leftist hobby horse: that the enslavement of blacks was a crucial step in establishing European notions of race and racial hierarchy. Not so; for centuries, Europeans lived in fear of the lash themselves, and a great many watched redemption parades of freed slaves, all of whom were white. Slavery was a fate more easily imagined for themselves than for distant Africans.

With enough effort, it is possible to imagine Europeans as preoccupied with slavery as blacks. If Europeans nursed grievances about galley slaves the way blacks do about field hands, European politics would certainly be different. There would be no grovelling apologies for the Crusades, little Muslim immigration to Europe, minarets would not be going up all over Europe, and Turkey would not be dreaming of joining the European Union. The past cannot be undone, and brooding can be taken to excess, but those who forget also pay a high price.

Kriss Donald
White Victim of Asian Race-Hate Gang

On March 15, 2004, 15 year old Kriss Donald and his friend, then 19, Jamie Wallace were attacked after a Mercedes pulled up beside them in the predominantly poor, white area of Pollockshields in Glasgow.

Kriss was repeatedly punched and then dragged, screaming, *"Why me? I am only 15, what have I done?"*, into the vehicle which then sped off. For the next 4 hours the gang of three Asians drove from Glasgow to Dundee and back looking for a place to take the young man. Finally after the terror drive, and bestial torture, Kriss was stabbed repeatedly, doused in petrol and set alight while still alive. Imran Shahid, 29, his brother, Zeeshan, 28, and Mohammed Faisal Mushtak, 27, were found guilty on November 8th, 2006 and received 70 years in prison between them.

Have a Nice Day?

Here we see orthodox Jews, under the benevolent eye of their co-criminals of the "IDF" ("Israeli Defence Forces"), scratching chalk messages on shells about to be fired into Lebanon. You have to make your own mind up about the messages.

Unlikely to have been 'Have a nice Day'.....

The 155mm shells, made in the US of A, are of the kind that were supplied via military and civilian airports in the UK. Thankfully the heroic men of Hezbullah in the Lebanon gave the "IDF" such a bloody nose that they were, again, proven to be far from invincible and withdrew. On a brighter note there are more massive contracts to be gained for the "reconstruction" of yet another destroyed country.

A shiver looking for a spine to run up.
Harold Wilson on Edward Heath, 1970.

REVISIONIST PERSECUTION UPDATE

(The following 3 reports are only the tip of the iceberg. Many other people are facing persecution for their pursuit of truth in history and I will bring you more updates in future issues. If you do not have access to the internet at home try free access at your local library. If you still have one! *C.T.*)

Ernst Zundel

The trial of Ernst Zundel, 66, 'thought criminal' and 'holocaust denier', began in Germany on Nov. 8th 2005 and was immediately delayed when the judge dismissed a member of the defence team for having a 'racist' conviction. Throughout the show trial Judge Meinerzhager has repeatedly interfered with and dismissed the defences choice of representatives. It is remarkable that men and women of the German legal profession have found the courage time and again to fill the gaps in the ranks.

On April 5th 2006 a defence lawyer was physically carried from the courtroom after defying a ruling banning her from the trial on grounds that she had tried to sabotage the proceedings.

Two female officers had to carry Sylvia Stolz from the Mannheim courtroom after she refused the judge's order to leave.

"Resistance! The German people are rising up," Stolz shouted as she was taken from the court.

Some of the scores of supporters of Zundel also quit the courtroom.

The presiding judge halted the trial on March 9th to ask for Stolz's removal then after she denounced the court as a "tool of foreign domination" and described the Jews as an "enemy people" in earlier sessions.

Horst Mahler, ex-attorney for the NPD (National Democratic Party), was previously refused permission to assist Stolz with the defence.

Contrary to expectations, Ernst Zundel's trial did not conclude at the end of September 2006 as announced and expected. Four additional hearing dates have been scheduled. October 19th, 20th and November 10th.

Remember that Ernst Zundel is facing a 5 year sentence at the end of this show trial. (For more background about the case and Zundel the man, go to The Zundelsite at www.zundelsite.org).

Ernst Zundel is an artist as well as a man of action and I know will appreciate receiving postcards or pictures of our beautiful European landscapes or architecture. (Please understand that Ernst is very limited by the authorities as to the number of replies he can send and that these are naturally mainly for his family).

Don't delay, write today! Let him know that he is not alone:

Ernst Zundel
JVA Mannheim
Justiz-Vollzugsanstalt
Herzogenried Strasse 111
D 68169 Mannheim
Germany

Germar Rudolf

Another 'extraditee' from the 'Land of the Free' (the United States of America to you and I) is Germar Rudolf.

41 year old Rudolf was extradited to Germany at the end of 2005. The German-trained chemist re-examined Auschwitz, Birkenhau and other installations and buildings, testing rocks, soil and other physical samples for traces of Zyklon B. Following the pioneering work of Fred Leuchter, he put the final nail into the coffin of the Auschwitz story. Even though he did scientific work and was utterly apolitical, Rudolf's home and office were raided, computers seized, etc. He was charged and tried in Germany for not believing in the standard Auschwitz story. As a scientist, he found the "gassing" claims to be scientifically untenable and, therefore, absurd.

Found guilty, convicted and facing jail he went into exile with his young wife and two babies. They finally settled in the USA where Germar continued his work. (See advertisement, back page, for ***The Revisionist***, founded by Rudolf. Find out his full story). Germar is already facing 5 years in prison for the previous conviction and a new trial will apparently focus on his Internet activities since then.

Tentative dates set for his trial are 14, 16th November 2006. 4, 6, 21st December 2006. 10, 22, 29th January 2007.

The same situation applies with mail as for Ernst Zundel. Just a postcard or card for Christmas makes a difference! His current address is:

Germar Rudolf
JVA Heidelberg
Oberer Fauler Pelz 1
69117 Heidelberg
Germany

Professor Robert Faurisson

Dr. Robert Faurisson, 77, retired Professor of literature at the Sorbonne and Lyon Universities appeared in the XVIIth Chamber of the Paris Correctional Court on July 11, 2006 charged with having granted in 2005 a telephone interview of revisionist tenor to the Iranian radio and television station Sahar 1.

The indictment asserted that the programme carrying the interview, having been transmitted by satellite, could at the time be received in France, but there is nothing to prove that it was actually received or seen there. Supported by more than 100 revisionists from France, Britain, Sweden, Switzerland, Italy, Iran and elsewhere Prof. Faurisson defended himself with great skill and dignity.

Found guilty Robert Faurisson was sentenced on Oct. 3 2006 to 3 months imprisonment, suspended, and a fine of €7500 plus costs. This is the fifth time he has been convicted of the same offence.

Dr. Faurisson is to appeal

Nothing is costly to one who does not count the cost.
ANTONIN G. SERTILLANGES,
Rectitude

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